

An Answer to a

*Popish Ryme, lately scattered
abroad in the West parts; and
much relyed vpon by some
simply-seduced.*

By Samuel Hieron, Minister of
*the word of God, at Modbury
in Deuon.*

MATH. 10. 17.
Beware of Men.

PHIL. 3. 2.
Beware of Dogs.

The second Edition.



LONDON

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An Answer to a

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"The Christian's Duty to the World,"
published in the Year 1791,
by the Rev. Mr. [Name obscured]

By Samuel Johnson, D.D.
in the Year of God, 1791.

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Printed by [Name obscured]
in the Year of God, 1791.



To my much esteemed Friend,
Mr. I. L.

You will wonder, I am sure (considering my profession) to see me become a Poet. And indeede I do almost maruell at it my selfe, knowing my selfe to want the 2 principal furtherances of Poetry: the one is Natures instin^a, which God in his holy providence hath denyed me: the other is a certaine retired freedome from all such businesses, which may breed distractiō^b; which my publick Calling, besides priuate encombrāces, will not afford me. Yet notwithstanding, vpon this presēt occasion, I haue euē forced my selfe to this straiter course of Verse-making; though I know, that for mine own ease (hauing to deale in such a distempered and vnruely Subiect) that lesse-limited and freer kinde of discourse, which Prose alloweth, had bene more conuenient: Because the rules of Cadence, & number (to which our English Poetry especially is confined) do many times so straiten an vnaccustomed Practitioner,

A 2

*a They say,
Poeta nascitur: if a
man be not
as it were
Poet born,
he shall neuer
proue
excellent
in that faculty.
b Carmina
sesseſſū scri-
bentis & o-
tiā quarunt.
Ouid. de
Trist.*

The Epistle

ner, that he is in hazard, either of obscuring the sense (which in a matter of this nature were something dangerous) or of marring the Verse (which to the apprehension of euerie common conceit were verie ridiculous.) But howsoever I haue erred in the carriage of this verse, I hope, to you and to others, whose fauour, either because of their Iudgement, or their honesty, I desire, this shall excuse me: that meeting with our common Aduersary (who appeareth sometime in shape of a States-man, debating of Titles, and Common-wealth affayres *e*, sometime as a Petitioner to the King and Parliament *d*, sometime as a plausible perswader *e*, sometime as a Restorer of the holy Text, to the natie purity thereof, sometime as a man of a very tender Conscience, giuing reasons why he cannot come to our Assemblies *g*, sometime as a Rayler at our gouernment, and an approuer of our open enemies *h*; that, I say, meeting with this time-serving *Proteus*, in the fashion of a Rimer or Balladine, and crept in (as the maner of false brethren is) into both the hands and the hearts of many simply-seduced; I haue endeouored to make the Lettuce like the lips (as the prouerb is) & to proportion my selfe to him in versing, to whom I am sure (without wilful forsaking the plaine

e Witnesse the Quodlibets, Dolman, &c.

d At the Kings first coming, & now since the Parliament.

e Bristowes Motiues, & Bookes of that nature

f Rhem. Test. and Grego. Martin.

g Howler.

h The ward word. Quoteneam

vultus mutantem Protea nodis.

i Gal. 2. 4.

Dedicatory.

plaine truth of God, manifested in Scripture) I shall neuer be like in beleeuing. *Similes habent labra loquacis.*

The Seruice it selfe, which is heere sent vs in by this Renegate *k*, is for substance agreeing with the rest of their Romish eates, though (to say the truth) it hath come through the hands of a very homely & sluttish Cooke, by whom it is neither seasoned with wit nor argumēt; no, nor yet set forth after any good ordinary fashiō: But it is euē a very Gally-mawfrey of certain naked and indigested Allegations (as it were the leauings and scraps of some other) without either order or prooffe; as though euery Papist were a Pope, and euery word of his mouth an Oracle. Behke, the Slouen thought it good enough for those, for whom it was provided; as indeed it is for those which turne their eares from the truth, and are giuen vnto fables: and by some, vpon my knowledge (to whom, I feare me, God hath sent strong delusions, that they should beleeuelyes^m) it is highly magnified, as a speciall Pre-^{m 2. Thes. 2. 11.}seruatiue against supposed Heresie, and as a wel-framed Sconce, which none of vs all is able to ouerthrow. *He confesseth he was a Protestant.*

In regard whereof, knowing my selfe bound among others, to cōtend earnestly for the maintenance of the Faithⁿ, I haue vndertaken this ^{n Jude. 3.}

The Epistle &c.

which you here see. For my desire and true intent therein, it is best knowne to him which seeth in secret^e, and in his due time will make the
• Mat. 6. 4. counsels of all hearts manifest^p.
• 1. Cor. 4.

5. Touching the thing it self, how it is, and how well it is, I submit it to the censure of the godly-wise; praying them, that with their fauourable (if not allowance, yet at least) conniueance, it may passe to the vse of those, to whom it is intended: And among others, I haue directed it especially to you, in part of recompence for a great deale of kindnesse; entreating you to entertaine it with the like measure of loue, wherewith it is offered. And so, beseeching God to fill you with
• Phil. 1. 11 the fruits of righteousness^q, I commend you to his grace in Christ Iesus. *Moabury, August, 20.*

1604.

Your very louing friend,
Sam. Hieron.

To



To the Reader.



Ensure me not ouer-sodainly (I request thee, Christian Reader) for vnder-taking that (now in this writing Age) which is already commendably performed by another. I am loth inough of my selfe to breake the auncient Law, which forbids to redoe things once done*, or Acta agere.

to oppresse mens stomachs with twise sodden Coleworts, as the prouerb is. The trueth is, that vntill such time, as I had both finished this Reply, and let it go so farre out of my hands, that it was (in a manner) past my power to recall it, I neuer heard, that this Popish ballade, was elsewhere but in these westerne parts, much lesse that it was answered by another. For surely had I knowne it, I would neither haue delayed mine own course in other employments by framing it, nor haue staid thee from looking into other more behoouefull treatises by publishing it. But now, sith there is (almost) no other remedy but forth it must, I must pray thee to vouchsafe it the best acceptance thou maist: entreating thee withall to consider, that seeing the well-neere breathlesse body of Popery, beginneth to entertaine some hope of a new Enliuing (though I dare assure thee it is

TO THE READER.

*but a lightning before death) nothing can be too much which
tendeth in any measure to the furthering of Romes
long-deserved, and fore-denounced over-
throw. And so beseeching God to
encrease in thee a love of his holy
Truth, and a deepe detesta-
tion of Popery, I
remaine*

*Thy friend, if thou be Romes
enemie, S. H.*



The Papists Rime.

His Preface.

I pray thee, Protestant, heare with me
To aske thee Questions two or three:
And if an answer thou canst make,
More of thy counsell I will take b.

Many sundry Sects appeare,
Now in the world farre and nere,
The Calvinist, the Protestant,
The Zwinglian, the Puritan,
The Protontist, and the Family of love,
And many more which I can proue,
And the Romane faith truly,
Which you call Papistry.

And every one confesse I C H W,
Saying that their Faith is true:
But amongst these, tell me how
The Truth from fained yes to know.

All these in very deede,
Rehearse all Articles in the Crede,
And every one of them saith,
That theirs is the Catholique Faith:

But this it is that I doe seeke c,
To knowe the Church Catholique,
The Communion or Company
Of holy men in Unity.

Protestants Answer.

His Preface.

I pray not (Papist) suffer thee,
Because thy Questions idle bee:
And if my counsell thou wilt take,
Then heare the answer I will make.

B

Thou

Indeede a man had
need to be very pati-
ent, that meaneth to
heare thee.

b Yet I feare, that
though thou were
brayed in a Morter
with a Pestell, among
Wheat, thy foolish-
nesse will not depart
from thee: Pro. 27.

22.

c I beleue, thou art
one of those, which
are euer learning, and
neuer come to the
knowledge of the
Truth. 2. Tim. 3.7.
Take the Lanterne
which Dauid vsed, &
thou shalt soon finde
the true Church,
Psal. 119. 105.

The Papists Rime, answered.

a I haue reason so to thinke, because the multitude of supposed sects amongst vs, is a common imputation. See Brist. Motiues, pag. 10.

b Viz. If either, by that name, are vnderstood those ancient Heretikes, called Cathari, who dreamed of a state of perfection in this life, [so as Papists also doe) or else such factious ones amongst vs, which haue sought the spoyle & hauocke of the Church:

c Christians. Act. 11. 26.

d The emulation and difference betwixt these 2. their Quodlibets doe shew.

e Reu: 9. 3. Those Locusts doe well represent the Popes Clergy: they were bred of the smoke of the pit, so are these of Heresy, Ignorance, and Superstition: they destroy the fruits of the earth; so these spoyle the Church.

Thou tellst of Sects that doe appeare,
And seemst the truth glad to enquire:
But euen in this I malice smell,
And see thy spitefull meaning well.

When thou these diuers sects dost name,
Thou wouldest thereby our Church defame,
And make soles thinke that wee them lob'd,
When as with vs they are not approv'd.

We doe not hang on Caluins stee,
Nor yet on Zwinglius we beleue:
And Puritanes we doe desire,
As right the name you doe apply b.

All giddy Sects, among vs crept,
We with out of our Church were swept;
No name doe we delight in more,
Then that at Antioch giuen of yore c.

But now what sects you Papists haue,
I doe but by owne witnessse craue:
Some Capuchines, some Franciscanes,
And some be called Dominicans:
Some Iesuites, some Seculars d,
Some gray, some black, some white friars:
And that your store may not be spent,
New Locusts still from Hell are sent.

Thou saist, thou wouldest y church sende out;
So that I see thou art in doubt:
And so indeede vncertainty
Is still the fruit of Popery.

Popish

The Papists Rime, answered.

Papists Rime.

Catholike.

I **I**s your Bible I haue read
The Church must through the world be
For Christ he his Apostles sent (spred:
With power and Commandment,
That to all Nations they should goe,
To preach and to baptise also,
Who hath done this? to know I will:
For that is sure the Church of Christ d.
As for example, let me know,
And if thou canst I pray thee shew
What Church did take in hand
The first conversion of this Land,
And all other countries euery where,
Throughout the world farre and nere f?
If this were not the Church of Rome,
Then will I be converted soone g.
Saint Paule in his Epistle saith h,
The Romanes had the Catholique Faith,
Saying it was renowned,
Spoken of, or published
Through the world, ouer all,
Catholique, vniuersall:
And if your Churches were euen so i,
Then to your Churches I would go k.

Protestants Answer.

Catholike.

I **I**s our Bible thou hast read:
It is well in ours, for yours is fled,
And lurketh in a tongue vnusde,
Whereby poore people are abusde.
The Church is Catholike, as you say,
And so say we: but why*, I pray?

B 2

d I hope thou wilt not
say that Rome hath
done this: the charge
was giuen and vnder-
taken before Rome
was conuerted.

e The Apostles
Church, for ought
you can proue to the
contrarie.

f Who but a Papist,
would dare to say this?

g You build your
Faith vpon a very
sure ground.

h Did Paul say that
Rome should neuer
deny the Faith?

i Our Church is a part
of the Catholique
Church: disproue it
if you can.

k You may come to
our Churches; the
Pope giueth you
leauē, so that you
keepe your hearts to
him.

* The reason why the
Church is called
Catholike.

Be-

The Papists Rime, answered.

f Col. 3. 11. Acts. 10,
34. 35.

g Austine saith it is
Catholike, because
spred ouer the world
Ep. 170. and thereto
agreeth the Scripture
Acts. 1. 8.

h Catholike and Ge-
nerall are all one: and
therefore one of their
owne Councils saith,
The Roman Church
is not the Vniuersall
Church, but of the V-
niuersall Church, Ba-
sil. Con. sy. 3.

i Viz. of preaching
thorough the world.
k The Apostles, Mar.
28. Acts. 1. 1.

l Acts. 8. 1.

m Isai. 2. 3.

n Wee read in Hiſto-
ries, as in Eusebius &
others, how the Apo-
stles diuided them-
selues into all the
quarters of the world
o Ierusalem.

Because to it, it were disgrace,
To limit it to time or place.

It ener was, and so shall be,
Since Christ, excludiſg no degree f:
It once was tyed vnto the Ielues,
But now no place g it doth refuse.

It is a very fond sormise,
Which you the Papists doe deuise,
To shut the Church within Rome wall,
And yet to call it generall h.

The very name which you pretend,
Whereby your Church you would defend,
To all which doe the meaning know,
Doth quite your fancy ouerthrow.

You say, the charge, which Christ once gave,
The Romists well perſormed haue:
But marke how you thy selfe doest hurt,
And lay Romes honour in the dirt.

That charge i was giuen first to them,
Which liued at Ierusalem k,
And thence the Gospell issued out l,
As Esay told m the world throughout.

By them the Nations turned were n,
And thence of Christ Rome first did heare:
Yet now the place o which others call'd,
To Turkish Empire is inth'all'd.

So though 'twere true, which is not so,
And neuer shall bee prob'd I know,
That Rome to Christ the Nations brought,
Yet this your reason were starke nought.

But now (perhaps) Rome doth, youle say,
Bring home the wanderers to the way.
Indeede the Spaniards loniſg Gold,
Hane brought the Indians to your fold.

The

The Papiſts Rime, answered.

The frogs from Euphrates come out p,
I meane, the Jesuites Ront
Doe spread themselves in each country,
To draw men to disloyalty.

They counsell Subjects kill their kings,
Stabbings they vse and popsonings q.
Christ gaue no such commandement,
When first he his Disciples sent.

Of this Conversion if you boast,
Whereby poze soules, Hell hath engross,
I yeeld it you full willingly,
It well agreeth with Popery.

To draw Disciples is no marke,
For so doeth many a fayned Clarke r.
The Church to truech which doth conuert,
We doe embrace with all our hart.

Thou sayst, Romes faith once ouer all
The world was famous (so saith Paul s)
And Rome did first conuert our Land,
And hereupon you greatly stand.

Romes faith indeede once bare the bell,
And so it did deserue it well:

But ROME's not now as heretofore;
The faithfull Citie's made a whoze t.

If new Rome now, were as the old,
Then we with Romanists would hold.
If Rome become Christs enemy,
Then we from Babylon must flye v.

To say that Rome is therefore sound,
Because of old it was renowned,
It may a Papiſt satiffie:
But men of indgement it deny.

Paul neuer Rome did magnifie,
As he did those of Thessaly w:
Yet now that Church is cleane defact,
And there the Turk himselfe hath plac't.

p Euphrates was a
great riuer running
neer the old Babylon
in Chaldaea, & was the
defence of the City.
Cyrus and Darius
could neuer take the
City, vntill by policy
they diyed vp the ri-
uer. Now in a spiritual
sense, it doth signify
the honour, wealth &
authority of Rome,
which hath of later
yeeres decayed excee-
dingly, & doth daily;
and the frogs, mentio-
ned in Apoc. 16. 13. do
well resemble the Je-
suits, who feeling Eu-
phrates to dry vp, be-
stirre themselves, and
are exoaking like
frogs in euery corner,
labouring to maintain
the Popes authority.
q Our Country and
times afford store of
exāples to proue this.
r 2. Pet. 2. 1. 2. Acts.
20. 30.
s Rom. 1. 8.
t If. 1. 21. So it was
said of Ierusalem,
which had more excel-
lent particular promi-
ses, then Rome can al-
ledge any.
v Apoc. 18. 4.
w See 1. Thes. 1. 3. 4.
5. 6. 7. 8.

x Ephesus, Smyrna,
Pergamus, Thyatira,
Sardis, Philadelphia,
Laodicea, Apoc. 1. 11.
y Those seuen Churches were represented by seuen golden Candlesticks, Apoc. 1. 20.

z Niceph. lib. 2. cap. 40.

a Gildas Lib. de victo-
ria Aurelii Ambrosii.
b Ioseph, who buried
Christ.

c Philip the Apostle.

d So saith Gildas also.

e Tertul. in his booke
against the Iewes, a-
mongst other places
converted by the A-
postles, reckoneth di-
uers partes of France,
and of Brittain: So
doth Origene Hom. 4
vpon Ezekiel.

f About the yeere of
Christ, 180.

g This Epistle hath bin
found, out of the an-
cient records of the
Kings of England.

h Which was about
600 yerres after Christ
; Eleutherius referred
King Lucius to the
Scriptures, cleane a-
gainst the Papists
course now, & called

him Gods vicar in his kingdome: which title the Pope alone doth
now challenge.

The Papists Rime, answered.

The Asian Churches x. samons once,
Are turned to an heape of stones:
The golden lights y of Saint Johns age,
Are now become euen Satrans cage.

Wroue thou, that Rome hath not decline
From th'ancient Church by Paul residue:
And then Ile say, thou hast done moze,
Then euer Papist did befoze.

But for first turning of our Nation,
I trow thou nam'st it but for fashion:
For they that loke in History,
Therof can find no certainty.

Simon Zelotes, as some say z,
Did first Christs Gospell here display,
Euen whilest that Emperour did raigne,
By whom our Saviour Christ was slaine a.

Some say, that he of Arimathey b,
In the yere of grace sixty three,
From France by Philip c was sent ouer,
To vs the faith for to discouer d.

Hereto agreeth a learned man,
That ancient Clarke Tertullian,
That by th'Apostles Britanny
Was turn'd to christianity e.

Pope Eleutherius long agoe f,
As his Epistle plaine doth shew g,
Unto King Lucius hither sent,
Ere Ethelbert was king of Kent h.

We hold the faith that then was taught:
But you the same doe set at naught:
When Rome the Trueth doth once forsake,
Then wee of Rome our leanes must take.

If that our Church were Cathelicke,
To come to church thou wouldest not sticke.

31

The Papists Rime, answered.

It of the word thou knewest the sense,
Thou sone wouldest leaue that sond pretence.
Our church that Truth doth firme embrace,
Which all those hold in euery place,
Who leaving mens Traditions cleane,
Vpon the Scriptures onely leane.

Papish Rime.

Prophets.

So saith the Prophet Malachy,
There should be offered sacrifice and nye,
A cleane Oblation or Sacrifice,
From place where now the Sun doth rise,
To the going downe of the same.
And what is that, I pray thee name?
If it be not the holy masse,
I will be a Protestant as I was.
In the eighteenth Psalm I found,
The whole world should heare their sound.
And if this marke you doe not want,
Presently I will recant.

Protestants Answer.

Prophet.

Thou cit'st a Text of Malachy,
Hoping to proue thy Masse thereby.
Alas, the reason is but small,
And helpes that I do not at all.

* In it God threatneth the Jewes,
Who their great Priviledge did abuse,
And thought the Lord was tyed to them,
And vnto their Jerusalem:

The Prophet telles, that God elsewhere
Will finde out those, which shall him feare,
And in an order without blame,
Shall call vpon his holy name.

Speak.

k That is truly Catho-
like which euery
where, alwaies, and by
all (viz. true christi-
ans) is beleeued. Vin-
cen. cont. Har. cap. 3.
Let papists proue, that
the word Catholike
being taken in that
sense, ours is not a ca-
tholike church.

/ When you read, Al-
tar, and Sacrifice, you
think strait that makes
for the Masse; not know-
ing, or not seeming
to know the language
of the Scripture.

m If thou hadst beene
of vs, thou wouldest
haue continued with
vs, 1. Iohn. 2. 19.

n Namely, of the Apo-
stles, & their doctrine:
proue our Doctrine
to disagree with theirs.

o Mal. 1. 11.

* The opening of the
place of Malachy.

m So Ioe^l. 2. 28. the
holy ghost foretelling
the plenty of spirituall
enlightning, which
the people shall haue
vnder Christ, doth de-
liuerit vnder the
names of visions, and
dreames: which not-
withstanding were nor
ordinary in the times
of the Gospell.

n Pure in Christ, being
accepted of God,
through him. 1. Pet. 2.

5.
See more of this here,
after, in speaking
more directly of the
Masse.

p Psal. 19. 3. But accord-
ing to their account
Psal. 18.

q Rom. 10. 18.

r 2. Thess. 2. 3.

(*) Christs faith must
endure, therefore Rome
is the true church; A
hore argument; as
though the christian
faith could endure no
where but at Rome.

* True: the gates of
hell shall not preuaile
against the Church of
Christ: but Christ in
despight of the Diuell
will haue a church vpō
earth: What makes
this for Rome?

The Papists Rime, answered.

Speaking to their capacitie,
The Legall tearmes he doth apply *m*;
And calles our Gospel-like Seruice,
A pure *n* and spotlesse Sacrifice.

What ground is here then for the Masse:
It still remaineth, as it was,
A grosse deuice, defaming Christ,
Who is our true and onely Priest.

The speech of David of the Skyes p,
Vnto the Apostles, Paul applies q,
And saith, their sound went farre and neere,
As in the stoxies doth appeare.

Tell mee, I pray, what good to you,
This place you haue alledg'd can doe?
It maketh nought for Popery,
Or for your idle trumpery.

Indeed th' infamous Fame is spzed,
Of Antichrist your hideous head:
And all Gods children him doe se,
The man of sinne alone to bee.

Th' apostles faith was farre dispers'd,
And here in England was reherst.
Sith then our doctrine is the same,
To it belongs part of their same.

Popish Rime.

Continuance.

This is another marke most sure,
The faith of Christ must stil endure (*)
According as our Saviour said,
When for Saint Peter he had praid;
Simon, thy faith shall neuer faile,
The gates of Hell shall not preuaile *,
The holy Ghost your comforter,
Shall remaine with you for ever,

And

The Papists Rime, answered.

And I my selfe, your surest friend,
Will be with you vnto the end.
Saint Paul hath the like speech,
There shall be alwaies men to preach;
Apostles, Doctors, and the like,
In the Church Catholike:
If this be not the Church of Rome,
Then will I be conuerted soone.

Protestants Answer.

Continuance.

You say, Christs saich must still endure.
I yeld that nothing is more sure:
And alwaies God a church will haue,
Though the rat Satan rage and rane.
It glads my heart, that Christ hath prayd:
Therby I know my Faith is stayd:
The comfort of Gods holy Sprite,
Is each good Christians sole delight.
This proues there still a church shall be,
And herein thou and I agree:
To proue the Church tyed to one Sea,
Requireth yet a better Plea.
The Faith of Christ may still abide,
Though Rome should into Tibur slide:
Gods spirit is free, and is not bound
Within the lists of Romish ground.
When thou canst proue by holy writ,
Christs Faith to Rome by charter knitt,
Then shall thy tale some credit finde,
Where now it turneth all to winde.
But yet continuance is a Pote
Of Gods true Church: & Paul hath wrote,
That there should still some teachers be:
In Rome we this fulfilled see.

p Some say they are Apostles, and are not, Re. 2.

2.

q Because you say it, wee are bound to beleuee it.

s Mat. 16. 18. and that is the vttermost which can bee collected out of that place.

r Luke, 22. 32. Christs Prayer there belongs to all beleeuers as well as to S. Peter. Iohn. 17. 20.

u Iohn. 3. 8.

w Eph. 4. 11. &c.

x It is true, that the truth
shall continue: but yet it
holdes not backward,
that whatsoeuer conti-
nueth, is Truth. The
Diuell is a lyer from the
beginning.

7 Mat. 13. 30.

2 2. Thes. 28.

4 Yea, and it was so ge-
nerally receiued, that it
was sayde, the whole
world was become an
Arrian. *Hieron. dialog. cō-*
tra Luciferianos.

6 Ephes. 4. 11, &c.

e The people, that liue
vpon mans flesh.

The Papists Rime, answered.

I say, continuance is no signe,
To proue a church to be diuine;
We may not thinke each doctrine sure,
Which doth so many yeares endure x.

Must not the tares be let to growe,
Till it be time the corne to moue y:
And Antichrist shall long time stay,
Euen till the verie iudgement day z.

The Arrian heresie yeares did stand,
Two hundred more then one thousand a:
And so since Mahomet first was seene,
A thousand yeeres haue numbred bene.

Romes name endures, but Rome is chang'd
And hath from Christ it selfe estrang'd:
Quit thou Rome from apostasie,
Or name not perpetuitee.

Pauls words do proue b, that certainly
The church shall haue a Ministry:
And that there shall be some to feed
The flock of Christ at every need:

But that these Pastors here or there,
Shall all waies sit in beautie cleere,
This fond conceipt, not one worse word,
The holy Scripture doth allowd.

Inded in Rome there diuers be,
That beare the name of Prelacie:
Better we Pilates may them call,
Seeking the churches funerall.

Wou call your Pope a Shepheard great:
But where is his spirituall Preate?
I do not heare that he doth preach:
That would his greatnes much impeach.

Such are his carnall Cardinalls,
Or rather bloudy Canibals,
They eate the fatte, wth skin the floske,
And liue vpon the churches stocke.

An

The Papiſts Rime, answered.

An idle ſigne, a Shepheards Crooke
In hand they beared, but cannot bzoke
To preach the word (a Paſtozs grace)
That duty ſits not their high place.

The key of knowledge they withhold, and
And from Gods people ſteale ſ Gods law,
And mens deuices, on them themſelf,
Making them into ſantic truſt.

Theſe are Romes Paſtozs: too full the pe,
Which left are to the wolues to keepe.
Thou Shepheard great: Biſhop chiefe,
Come quickly: quell this Romiſh theſe.

Papiſts Rime.

Viſible

A Pother marke there is moſt cleare;
The church of God muſt ſtill appeare,
As a city on a hill,
Sene and continue ſtill;
As a light on a candleſticke,
So is the church catholicke.
Our Sauour ſaith, If one offend,
And will not be ruled by his friend,
Tell all the church without delay:
And if he will not then obey,
Doe thou eſteeme ſuch a man,
An Heathen or a Publiſan.

Is not that the church, wherein we ſee
Two hundred Biſhops thirty three,
To haue ſucceeded each other,
Since the time of Saint Peter?

Show me this marke in you,
And I will ſay your ſaith is true:
If this be not in the ſaith of Rome,
Then will I be conuerted ſone,

C 2

Viſible

d Their Paſtorall ſtaffe,
made in faſhion of a
Shepheards crooke.

e Luke 11. 52.

f Ierem. 23. 30.

g They teach Traditions
to be equally reuerenced
as the Scriptures, *Conc.*

Trid. ſeſ. 4. dec. 1. & Linda-
nus calleth them the foun-
dation of faith. Panopl.

lib. 5. cap. 2.

h 1. Pet. 2. 25. & 4. 5.

i Reuel. 22. 20.

r Some wreſt the Scrip-
tures to their owne de-
ſtruction, 2. Pet. 3. 16.

Take heede,

s Woulde you haue vs
goe to Rome with euerie
complaint? it ſeemeth ſo;
for you tie the Church to
that See.

t You muſt firſt proue
that Saint Peter was Bi-
ſhop of Rome.

u Thou thy ſelfe ſayſt,
there haue bene ſucceſ-
ſiuelly 63. Biſhops in
England, ſince Peter:
then either ours is the
true Church, or elſe ſuc-
ceſſion of Biſhops is ne-
ceſſary marke.

The Papists Rime, answered.

Protestants answer.

Visible.

Thou tell'st a tale incredible,
How that Gods church is visible:
And by the Bishops catalogue,
Wouldst proue the Romish Synagogue.

The errors here together lapt,
By which the simple are entrapt,
All which your sained church ooth hold,
I meane in order to unfold.

The Catholicke church desin'd aright,
Cannot be subiect to our sight:
It is th' Elects companie &
And Christ his chosen Familie.

Of this, one part in heauen liues,
The other here with Sathan striges,
The part aboue (youle not deny)
Which mortall eyes none can descry.

The same is true of that belowe,
It is vnsene by vs also:

How with mine eyes I might discern;
And seeth' Elect saine would I learne.

Upon their persons we may loke,
Whose names are witten in Gods booke:
But as for their spirituall Being,
It is a thing both passe our seeing.

Parts of Christs church, you Papists make
Euen those whom God will quite forsake:
Which if the matter be well seene,
Cannot with any Scripture stand.

Of the true church Christ is the head,
In him can be no members dead:
His church a Garden closed well,
In which no Reprobates can dwell.

k1. Pet. 1. 9.

/ Ephe. 3. 15.

m Called the Church
Triumphant.

n Tearn'd the Church
Militant.

o The booke of life,
Phil. 4. 3.

p So doth Bellarmine, lib.
3. de Eccl. Cap. 7. & the
Rhemists in their anno-
tations vpon Io. 15. 1.

q Ephes. 1. 22.

r They are called liuing
stones, 1. Pet. 2. 5.

s Cant. 4. 12.

t So August. applieth the
place. *contra Cres. Gram.*
lib. 2. cap. 26. and Grego-
riethe great, who was a
Bishoppe of Rome, in his
Commentarie vpon that
place. *Charitas uallo cir-*
cumsingula munisur, ne in-
tra munera electorum
reprobis aliquis ingredia-
ntur.

The Papists Rime, answered.

So that, if filly we will speake,
The ground you lay is very weak:
In calling it a marke most cleere,
That Gods true church must still appere.

Of churches nam'd in senerall,
In Cities, or els Nationall,
Wee yeld somtyme they may be sene,
Though somtyme they are darkened cleane.

Somtyme the Moone with cherefull light
Shines in the height of heauen bright:
Sometime with cloudes tis ouerspyed,
And in the Mone cleane vanished.

So is the church in safetie still,
Although not alway visible:
Somtimes it sittes in glozy great,
Somtyme it hath no certain seat.

The Woman, which to Desert fled,
From Sathans rage to hide her head,
By all the learneds full consent,
The church on earth both represent.

The famous church of Israel,
Where God did promise still to dwell x,
Was drownd so in Idolatry,
And superstitious nauerte,

That all true woꝛship being gone,
Elias thought himsele alone y:
And when Christ comes to iudge vs all,
Then faith on earth shall be but small z.

How is the church a citie then a,
Rais'd on a mount, and seen of men:
And how a light set vp on high,
That all that will may it espie z

How shall we to the church complaine b,
If of the Church no shewe remains:
This is thy Popish reasoning,
And Scriptures plaine misconstruing.

» Aug. vscth that similitude. Epist. 48. & Ep. 80. and Ambrose Hex. 4. C. 8. *Ecclesia sicut luna defectus habet & ortus frequentes.*

» Apoc. 12. 6. so much also the Rhemists vpon that place doe acknowledge.

x Psal. 132. 14.

y 1. King. 19. 10

z Luke 18. 8.

a Math. 5. 14

b Mat. 18. 17

The true meaning of
those places.

c Thus Chry. and The-
ophilaſt expounde this
place, *ῥαδιενεὶς αὐτοὺς ἐνα-
γώνιας εἶναι, καὶ ἀκριβεῖς
περὶ τὸν βίον, ὥς παρὰ
πάντων βλέπεσθαι μέλλον-
τας.*

d 1. Cor. 3. 9.

e Ephes. 1. 18.

f Iohn 5. 39.

g Ephes. 5. 15. 17.

h This was the answer of
Aug. to the Donatists.

Tract. 1. in Ep. Iohann.

i The same which Paul
callet *Presbyterion*,

1. Tim. 4. 14. The elder-
ship.

* This answer the Pa-
pists cannot mislike: for
they make vse of it for
themselves. Rhem. in

Ap. 12. 6.

The Papists Rime, answered.

Christ doth the Apostles counsell giue,
Soundly to preach and well to liue,
Because their places were in light,
And 'twas their Office to giue light.

They erring many might misse lead,
Which in their steps might hap to tread:
If that their Doctrine were vnsonnd,
In falsehood many might be drown'd.

It was in vaine for them to wene,
In doing ill not to be sene:

Vpon are (saith Christ) vpon a mount,
To be well markt, make full account c.

This shewes wherein our duty stands,
And what God lookes for at our hands,
Who call'd are to the Ministry,
To labour in Gods Husb andry d.

But from hence how may proued bee
The churches visibilitie e?

This place affords a slender proofe,
And little for the Popes behoufe.

Yet you perhaps will vrge it still,
The Pastors are set on a hill,
And called Light: euen so say I,
But all men can them not descry.

For those which want spirituall eyes e,
Nor are by searching f Scriptures wise g,
This mounted Citie cannot see,
Nor where these lightsome Pastors bee h.

Christ bids vs woe the church should tell,
If things be not reformed well.
By church, he meanes all such as bee
Indued with Authority.

These office-bearers all men see,
In times of settled Souerainty:

Yea, and among themselves th' are known*,
When th' outward state is ouerthrowne.

Wagen

The Papiſts Rime, answered.

When that was ſaid in ſpeciall,
You turne to Church in general.
Thereby you may deceiue ſome ſoules:
But ſone it will be ſene in Schooles.

This Argument of outward ſtate,
Which ſo; a marke you intimate,
Againſt that thing both ſtrongly make,
Which you to p^roue do undertake.

Romes ſtate hath ſometimes bin obſcur'd,
And hath diſgraces ſoule endur'd:
Burnt & ſackt, ſome popes impriſoned *m*,
Some glad to flie *n*, ſome baniſhed *o*;

Where did your glorious church abide,
When Popes were glad themſelues to hide:
Peace, peace, no moze of this ſo; ſhame:
Rome ſaith thou wilt her cleane deſame.

* Succeſſion commeth next in place,
Whereby thou ſeekeſt thy church to grace:
Your turn Succeſſion cannot ſerue;
If from the Truth Succeſſion ſwerne.

The Jewiſh church from Aaron,
A juſt deſcent might ſtand vpon,
Euen when they crucified our Lord,
And hated all that lon'd his Word.

If we ſhall ſay, that church was true,
Conſiſting of ſo vile a crew,
We caſt Chriſt and the Apoſtles out,
Among the baſe and damned rout.

The Grecian churches at this daie,
For their defence as much can ſay *p*:
Yet you of them do giue this doome,
That in Gods church they haue no roome.

Yet if Succeſſion were a ſigne,
Which your grandd captaine Bellarmine
Dares not anouch, *q* I ſaine would ſee,
How Rome can p^roue her pedigrée.

C 4

You

The error of this Popiſh Argument.

k By the Gothes. 547.

l By Charles, Duke of
Burbon in the dayes of
Pope Clement the 7.
wherupon was made that
claufe in the Letanie;
Sancta Maria, &c. O ho-
ly Mary, pray for Pope
Clement, &c.

m Iohn 14. Boniface 8.
about the yeare 1304.

n Iohn 17. fled to Hetruria.

o Vigilius 18. & Grego-
rien ninth about the yeere
1227.

* Succeſſion.

p At Conſtantinople
there hath been a perpe-
tuall Succeſſion from S.
Andrew, Niceph. At
Alexandria, from Saint
Marke.

q Bellarmine ſaith it fol-
loweth negatiuely, that
where there is no ſucceſ-
ſion there is no Church:
but not affirmatiuely,
that where ther is ſucceſ-
ſion, there is a Church.

Lib. 4. de Eccl. cap. 8.

r 1. Pet. 5. 13. The Rhe-
mists say, that there, by
Babylō is meant Rome,
& so they cōfesse Rome
to be Babylon.

s Orosius saith, Peter
came to Rome in the be-
ginning of Claudius
raigne; Hierome, in the
2. yere: others, in the 4.
yere: other, the 13. yere.
Damasus saith, he came
thither in Neroes raigne;
so that there is no certain-
ty in that which they
make an vndoubted
principle.

r The Popes decrees
hold so.

u Dorotheus, Euseb. lib.
3, cap. 4. Hieron. in Cata-
lo.

w Iohn 8, Platina: The
womans name was Gil-
berta, a Dutch woman of
Maguntium.

x Two Popes together
Anno 1083, and Anno
1058, & 1062.

y Bened. 9. Syluest. 3.

Greg. 6, all at one time: and at another time, Ben. 13. a Spanish Pope
Greg. 12. a French Pope, and Iohn 23. an Italian Pope. 2. 39. yeres.

* a Let their owne Authors speak. b The Council of Constance.

The Papists Rime, answered

You call your church Saint Peters chaire,
As though the Pope were Peters Heyre:
But if that ground we once deny,
What Papist can it verifie?

You cannot proue by holy Writ,
Peter at Rome did Bishop sit:
The onely place which you doe name r,
Returneth to your greater shame.

The things you fetch from History,
Touching this point, doe not agree s,
And what our part hath herein sed,
By Papists stands vnanswered.

But if hee Bishop were indeede,
Tell me who next did him succēde?
Some, Clement r, and some, Linus hold u.
Thus your succession is controld.

Once was a Pope suppos'd a man w,
But prob'd in time a Courtezan.
Then either your Succession shanke,
Or you must put her in the ranke.

When Popes there were some two x or
Where the might your successiō be: (thzē y,
One Schisme held almost fourty yere z,
Pope against Pope, as doth appeare a.

One council b did these Popes put downe,
And to another gaue the crowne.
When these false Popes the place possess,
I thinke youle say Succession ceass.

Vnity.

The Papists Rime, answered.

Papish Rime.

Vnity.

A fother marke there is truly,
The church must haue vnity,
Your Saniour hath foetold,
One Shepheard and one fold:

One is my Spouse, one is my Loue,
One is my Darling and my Done.
This is his Spouse, and at some time
He doth resemble it to a Wine:

His Father is the Husbandman,
A Branch is every Christian,
This is his Body Mysticall,
The which he doth his Kingdome call:

Whereof Saint Peter had the Keyes w,
And his Successors haue alwaies x:

And likewise Saint Paul saith,
One Baptisme and one Faith,

And one Lord Iesu:

Haue no dissension among you.
If this be not the church of Rome,
Then will I be conuerted soone.

Protestants Answer.

Vnity.

This true, Christs church is alwaies one,
Ty'd vnto him as head alone:
The parts thereof doe well agree,
Like chilozen of one family.

But yet not every company,
Together linkt in Vnity,
Must by and by be called god,
If truth by them shalbe withstood.

D

» What became of the
Keyes, when Pope Iulius
2. threw them into Tyber?
x As though no body did
succeede Peter, but the
Pope, who is rather the
successour of Romulus,
then Peter; as Pope Ha-
drian the fourth said whe
he dyed,

c Acts. 4. 23.

To

d Exod. 32. 1.

e Math. 27. 22.

f Acts. 19. 34.

g Apoc. 13. 16.

h *Ut est dei una ecclesia,
sic est diaboli una Babylon,*
Aug. de Civi. Dei.

i Peter & Paul, Gal. 2. 11.

Paul & Barnabas, Acts. 15

39. Chrysoſt. Theophi-
laſt, & Epiphanius, Au-
guſtine & Hierome, Cy-
rill and Theodoret.

k Κρείσαν ἐμπαῖδες ὁμο-
νοίας ἢ ὑπερῶς βέλους Να-
ζαρις, Nazianz:

Oratione prima de pace.

l Genebrardus in Chro.

m Stephen. 6. abrogated

al his predecessors decrees
Formoſuſ tooke vp his
body, cut two fingers of
his right hand off, & bu-
ried him againe,

n The following Popes
Theodorus 2. Romanus,
Ioh. 10, confirmed al For-
moſuſ his acts.

o After all, Pope Sergius
diſannulled their acts, took
vp Formoſuſ his body, and
caſt it into Tyber, Ex Po-
lychron.

p The firſt Nicene Coun-
cell allowed Priests mari-
age, and the communion

in both kindes. The counells of Conſtance & Bafil forbade the Laity the uſe of the cup.
The counsell of Trent forbiddeth both the cup to the Laity, & marriage to the Clergy.
The third council of Carthage pronounced him accuſed, & called him the Forerunner of
Antichriſt, whoſoever ſhould terme himſelf Vniuerſal Biſhop; but now the Couñel of Trér
curſeth him, who ſhall deny the Pope of Rome to be the head Biſhop of the world. The
generall council of Conſtantinople ouerthrew Images. The ſecond Nicene counsell de-
creed them to be worſhipped. Againe, the Council of Franckfort, vnder Charles the great,
determineth it to be Idolatry, and accuſeth the Nicene council. Many the like differen-
ces might eaſily be alledged.

The Papiſts Rime, answered.

To make a Caſſe they all agreed d,

All cry'd, Let Chriſt be crucifi'd e:

Great is Diana, with a ſhoute

At once the people all cry'd out f.

John ſaid, they ſhould yeeld to the Beaſt,

Even from the greateſt to the leaſt g:

As Chriſt his City is but one,

So is the Diuels Babylon h.

The beſt ſometimes doe diſagree i,

Each man hath his infirmity:

Better the diſcord bringing light,

Then is agreement without right k.

Yet by this Marke, if Rome be try'd,

It will fall hard vpon your ſide:

Your ioynt-conſent we can not find,

For that you all are of one minde.

If we ſhall credit Hiſtory,

You can not bragge of Unity:

Where twenty ſeuerall ſchiſmes haue ben l,

What harmony may there be ſcene?

The Lawes which one determineth.

The Pope that followes cancelleth m:

Yet things by him aboliſhed,

By next Popes are eſtabliſhed n.

And yet another o comes behind,

Who with the former fault both find.

And all which they did quite diſplace,

Reduſeth to the former grace.

Thus one ſage Councell doth decree,

Another ſaith it may not bee p:

That

The Papiſts Rime, answered.

That which one Sect or Author likes,
The ſame another cleane out-ſtrikes.

I know, you Papiſts doe agree,
To worke the Churches miſery:
So Herode was made Pilates friend,
To bring our Saviour to his end.

Some yeeld, as feareing to reſiſt
(Such is the power of Antichriſt :)
You may not call this Unity,
But rather bloody Tyranny.

Some ioyne, becauſe they doe not ſee
The very depth of Popery:
To build vpon the Church beliefe,
Of lay-Religion is the Biefe.

Some for eale and bellies ſake,
Do to your Church them ſelues betake:
As Monkes, and ſuch as Loytring lone,
Whom none but Romiſts can approue.

This is your Romiſh Concozdance,
Among your ſelues at variance:
Though all for ſome reſpects are led,
To make together in one Head.

In one point moze, I needs muſt ſay,
Though nam'd of you but by the way.
Leſt with a Phraſe of Peters Keyes,
You dazell ſhould the peoples eyes.

By Keyes, is meant the power to preach,
And in Gods truth the Church to teach:
By it Heauen's opened to receiue
All thoſe which truely doe beleine.

It is the power to looſe and tie,
Which Chriſt gaue to the Miniſtry,

D 2

It touched: how the accidents in the Sacraments are without a ſubiect: whether the accidents can be broken: whether they can nourish; whether the water mingled with the wine, be turned into Chriſts blood. Whence come worms in the Hoſt. He that would know the differences betwixt, the 1 h. omiſts, Scotiſts & Occamiſts, let him read Eraſm. 1. 2. contra Latomū. Luk. 23. 12. & Luke. 11. 52. » Viz. Preaching. » Therefore Miniſters are ſaid both to haue the Miniſtry of reconciliation, 2. Cor. 5. 8, and the Miniſtery of Vengeance againſt diſobedience, 2. Cor. 10. 6.

9 In Anno 1476. there was a great controuerſy betwixt the Franciſcans and Dominicans, touching the conception of the virgin Mary, whether ſhe were conceived in ſin or not. The Dominicāns held ſhe was, the Franciſcans the contrary: but Pope Xyſtus the 4. ioyning with the Franciſcans, ſoure of the other were condemned and burned at Berne. r Alph. de Caſtro. lib. 1. cap. 6. holds the Pope inferior to the Council. The opinion of all the Ieſuites at this day, is, that he is aboue the Council. About the Eucharift they haue a world of differences amongſt themſelues; as whether Chriſt did coſecrate when hee bleſſed the bread and wine: or when he ſaid, This is my body, whether ſo much bread as is taken only, be conſecrated: whether the ſubſtance of the bread be turned to nothing, or changed into the ſubſtance of Chr. whetherther be a bodily motion in the Sacr. whether the body of Chr.

It in the Sacrament can be

* Our Lord, in the person
of one, gaue the keyes
to all, to shew the vni-
ty of all, Cyp. de simp. præ-
latorum: and Leo, a Bi-
shop of Rome, is of the
same iudgement, In Ser-
mone de Natiuitate.

γ To bind and loose, is
no other thing, but to de-
clare Gods sentence,

Hieron. in Mat. 16.

z Austin saith, hee answer-
ed for all, Hom. in Iohn.

124. and elsewhere often:
unus pro multis respondit:
one made answer for all;
and Lyranus, *Confessio Pe-
tri, erat confessio aliorum.*

1 *Cuncti clauēs Regni, &c.*
All receiue the keyes of
heauen, Hier. lib. 1. ad-
uersus Ioui.

2 So you say in the Creed,
that Christ sitteth at the
right hand of God: and
yet you say also, he is in
body present at the Masse.

3 Who made the Pope a
Saint-maker?

The Papiſts Rime, answered.

It was intended vnto all x,
Though spoke to one in ſeueral.

When to belēners we giue Hope,
Then is the gate of Heauen ſet ope:
When mercies promise is repeald,
Then by the keyes that Gate is ſeald.
When Peter did his Faith confeſſe,
Th'apostles (by) did meane no leſſe z:
And that which Chriſt to Peter ſpake,
We may not from the other take 1.

Each true and faithfull Miniſter
Is Peters rightfull Succeſſor:
Then ſpeake no more of Peters keyes,
Except th'art ſworne the Pope to pleaſe.

Popiſh Rime. Holy.

This you ſay in very dee-
de, When you rehearſe the holy Creede z,
One Church Catholique,
Holy and Apoſtolique.

This is another marke truly,
The Church of God muſt be holy:
Holy men, Holy Seruice,
Ceremonies, Sacrifice:

Sacraments and Holy daies,
Are obſerued in her alwaies:
As for the Saints and Martyrs all,
And Virgins, which you Saints doe call,

I aſke you when they liued and where,
Whoſe names are in your Calender:
In what Religion they dyed,
By whom they were Canonized z:
Præſume that theſe agré with you,
And I will ſay your Faith is true:

The Papists Rime, answered.

If they were not your company,^a
Then is your faith an Heresy.

Protestants Answer.

Holy.

Thou saist, the church we holy call,
And so we doe acknowledge all:
What in the Creede our mouths confesse,
Our hearts within belæue no lesse.

The Purity, decayed before^b,
Unto his church Christ doth restore.
That which is here in lesse degré,
The same in heauen shall persit bee.

If thou knewest Romes Impurity,
Thou wouldest not bragge of Sanctity:
A sink of Sinne, a sea of Caill,
A place possessed of the Diuell^c.

Your Popes beare names of Holynesse,
But none moze full of Wickednes:
Let Stoziés speake, enquire of them,
What Popes haue woꝝne the Diadem:
Some Heretikes^d, some Murtherers^e,
Incestuous some^f, some Sozcerers^g:

Id 3

Some

Eutichyan. Liber in breuiario. Honorius, a Monothelite, condemned by the Romane Councell, vnder Adrian 2. ^e Pope Alexander 6. poysoned Gemes the great Turkes brother; committed to his custody, Hiero. Marius, Munst. lib. 4. Cosm. Pope Hildebrand hired one to kill the Emperour, Benno Cardinalis. ^f Iohn. 13. Pope, comitted incest with his two sisters: Luithprand. lib. 6. Hee was wounded in adultery, Platina. Alexander 6. lay with his owne daughter. Vol. 8. Hildebrand: so saith Benno the Card. Pope Syluester 2. gaue himself to the Diuell, to bee Pope. Pla. Ioannes Stella: many other were Magicians, as Iohn. 21. Benedict. 9. &c.

^a You stand so much vpon company, that you will rather go to the Diuell, then want company.
^b By Adams fall.

^c Gallus Senoner sis wrot aboute 400 yeeres ago, that Sathan was let loose at Rome, to destroy the church. Th. Becket, a Romish saint, acknowledged the common prouerb to be true, that there is no right at Rome.

The B. of Worcester, a Papist, told Philpot, that he thought, the wickednesse he saw in Rome made him an Heretike.

^d Marcellinus, Pope, sacrificed to the Idols of the Painims: Platin. and Volater. Liberius Pope, an Arian. Plat & Hiero. in Catal. scrip. Eccl. & in Chro. Anast. 2 Pope, an Acatian. Plat. Vigilius an

h Pope Alexander 6. cut
 off the hands and feet
 of one Mancinellus,
 because he wrote against
 his filthines. Iohn 13, cut
 off the hands and noses
 of diuers Cardinals Plat.
 Pope Hildebrand threw
 the sacrament into the
 fire. Benno. Card. 10. 22.
 derided the gospel, held
 the soules to be mortall,
 and was therefore by the
 council of Constance, 1. 2
 fef. 11. called a Diuel in-
 carnat. Leo. 10. writing to
 Cardinall Bembus, cal-
 leth the story of Christ, a
 fable. Io. 13. called the
 Diuel to help him at dice,
 and drank to him, Luith-
 p. lib. 6.
k Pope Sergius 3.
 / Marozia, wife to Guido.
 m Iohn. 11. or as some
 count, 10, 12. see Plat. and
 Luithprand.
 n Sixtus 4. granted liberty
 to the whole family of the
 Cardinall of saint Lucy
 in the three hote months

Iune, Iuly, August, to vse Sodomitry. Wesellus Groningenfis in *Treatise
 de Indulg. Papalibus*, at the foote of the licence, was written *Fiat ut peti-
 tur*: Be it as it is requested. o Euery common harlot in Rome paid a Fee
 to Pope Sixtus 4. Agrippa in his declam. ad Louan. p The Archbishop
 of Beneuentum, Iohannes a Casa, Deane of the Popes chamber, vsed So-
 domy, and commended it in Italian Metre: the Booke was printed in
 Venice by Troianus Nauus: see the writing of Paulus Vergerius against
 this Archbishop.

The Papists Rime, answered.

Some noted for their Cruelty **h**,
 Some for their monstrous Blasphemy **i**.
 One Pope **k** a famous Lemman / kept,
 Whose Bastard to the Pope dome crept **m**:
 Another granted liberty,
 To practise beastly Sodomy **n**.
 Who but the Pope receiveth rent,
 Which from the stewes to him is sent **o**:
 Let Rome and Venice make report,
 And all that thither doe resort.
 Who hath in Petre vile exprest
 The sinne, which Nature doth detest?
 Let Beneuentum name the man **p**:
 Doe thou disprize it, if thou can.

If this among your heads be found,
 How shall we thinke the members sound?
 Lord, blesse vs from such holy Popes:
 And, Lord, make void all popish hopes.

Like to your Popes, your service is, Holy
 Wanting no store of blasphemies: ser-
 Which, least the people should elpy, vice.
 You hide in Latine secrecy.

I neede no better witnesses,
 Then your allowed Portesses,
 Your Whores and your Letanies,
 And all your forged Psalteries.

What we to God alone must giue,
 That to the Saints you doe deriue.

God

The Papists Rime, answered.

God will not from his glory part q,
Yet you to creatures it conuert.

Unto the Saints you prayers make r,
And beg saluation for their sake s:
You do adoe a piece of bread t,
And make sond u prayers for the dead.

You kneele downe to a Crosse of wood w,
Thinking thereby to purchase good:
And for some things you would haue done,
You pray the Virgin, charge her sonne x.

With Christ you do saint Francis ioyne y,
And so his glory doe purloine:
One Mediator z we doe know,
You haue ioynd with him many moe a.

We doe the Virgin Blessed call b,
And say she passed women all:
But when you call her, Gate of Grace c,
We say Christs honour you deface.

The thing which made her spirit glad,
Was, that she such a saviour had d:
Can she on him commandement haue,
Whose helpe she needed her to saue?

* This honour to the saints we giue,
We craue Gods grace like them to liue e,
We care to keepe their memoꝝ f,
And God in them we glory g.

h Pour

our only hope, &c. encrease righteousness to the godly, & giue pardon to the guilty. *In breuiario infra*, Heb. 4. Quad. x. *Roga Patrem, in be natu; iure matris impera*, Pray the father, charge thy son, command by the right of a mother: *In officio beata Maria. y* They say, that S. Francis could saue all that shal liue after him to the end of the world, through his merits, from euerlasting death. *Floſc. beati Francis. Conformit. s. Fran. Tho. lib. 4. dist. 4. art. 3. 2. 1. Tim. 2. 5.* That place proueth, that there is but one Mediator, as well as that there is but one God, a The forme of Absolution to Penitentiaries runneth thus: The passion of Christ, & the merits of the blessed Virgin; of Saint Peter, & Saint Paul, & of other he & she Saints, be vnto thee in remission of sins. b Luke, 1. 48. c *Cœli fenestra: Regis alti ianna*, &c. d Luk, 1. 47. * What honor is due to the Saints, e 1. Cor, 11. 1. f Heb, 13. 7. g Gal, 1. 23.

q Isa. 48. 18.

r There is neither commandement in the scripture, that we should pray to S^{ts}; nor promise, that if we doe pray to them, we shall be heard: vpon which 2. euery lawfull praier must be built.

s In their praers vpon the saints daies, still those words come in, that by their merits we may haue profit, by their requests we may be deliuered &c. And Lombard saith, the saints do *inuare nos merito*, lib. 4. dist. 45. d. 10.

t When it is carried in procession: for though it were true, that the bread in the sacrament is turned into the Body of Christ, yet the sacrament beeing ended, it must needs returne to the former nature.

u They are fond, because touching the estate of the dead, ther is no certainty.

w All hayle, O Crosse,

The Papists Rime, answered.

g Holy Ceremonies.
 h Whoso readeth the
 Canon of the Masse, shall
 there see a world of idle
 & ridiculous ceremonies.
 i Iere. 19. 5.

k They say indeede, that
 they haue the form of the
 Masse, by the Tradition
 of the Apostles. Rhem. 1.
 Corinth. 11. f. 22. but the
 truth is, that it was now
 a peece and then a peece,
 patched vp by their own
 Popes. Sixtus 2. brought
 in the sanctus : Innocē-
 tius 1. the Pax. Leo 1.
 added this clause (A holy
 sacrifice and vnblou-
 dy Host :) Gelacius, the
 Prefaces, Collects, Gra-
 duals. Symmachus the
Gloria in excelsis. Aga-
 petus 1. the Processions.
 Pelagius 2. nine Prefa-
 ces before the Canon.
 I Sergius 1. Agnus Dei : &
 Gregory 1. confelleth
 that one Scolasticus
 made most part of the
 Canon.

I Holy masse or sacrifice.
 al Rhem. Heb. 7. fcl. 8.
 Concil. Trident. fcl. 22.
 cap. 1.
 om Conc. Trid. fcl. 22.
 dcap. 2.

g Your Ceremonies idle be,
 And sauer most of vanitie :
 You stand so much on outward shew,
 That you the substance ouerthrow.

With Images and pictures gay,
 You steale the peoples hearts away :
 Well may you please the outward eye,
 The spirit you do not edifie.

A pretty play, to see a Priest
 Tossing his God betwē his fist :
 Such gestures, and such apish mooves,
 Such warbling, and such anticke shewes h ;
 Now bends, now ducks, now strads vp right,
 Then turnes him to the peoples sight :
 Now sighes, now twenty crosses makes,
 And oze his head the wafer shakes :

Then washeth, then the Chalice lickes,
 And thuts his Idoll in the Fire :
 But still the man is much ascard,
 Lest ought should hang vpon his beard.
 Meane while, the vulgar in a maze,
 Vpon the Caky Idol gaze,
 And knock and kneele, & thinke them well,
 That they haue heard the sacring Bell.

Tell me, I pray thee, doth God will,
 With such fond Rites his Church to fill :
 They neuer came into his thought :
 Tradition onely hath them brought k
 Your Rites and Masse do well agree,
 Both full of grosse idolatrie :
 Both are vnholly and vnfound,
 Both wanting holy scripture ground.
 You say that in the Eucharist,
 To God is offered by the Priest,
 A Sacrifice in wine and bread l,
 Both for the liuing and the dead m,

Looke

The Papists Rime, answered.

Loke first what Christ did institute,
And that one place shall you refute:
What he did, we must do likewise,
There's no word of a Sacrifice.

By this (sayd Christ) Remember me:
That shewes he would not present^p be.
We keepe such things in memory,
Which we behold not really.

The Priests of old did every day
Some Offering on the Altar lay.
Christ's holy Offering is but one,
Performed by himselfe alone.

If Christ shall often offered be,
Wee shall his sufferings multiply:
As on the crosse he dyed not twice,
So ther's no second Sacrifice:

There's no sacrificeing Priest:
That Office resteth vpon Christ:
It comes to none successively:
Tis his for all eternitie.

How cana Masse a Pardons bring,
Sith 'tis a bloud-lesse Offering?
Christ hath procur'd Remission:
What needs a new Oblation?

See then your holy Sacrifice,
A thing without all warrantise
Of Scriptures, or of Writers sage,
Which lined in the purest Age.

* The Sacraments in number twaine,
You seek't haue with a longer train:
The seuen-headed Romish beast,
The two to seuen hath encreast.

Both Baptisme^b, and that holy Feast^c,
Commanded are by Christ's behest:

Council of Lateran, vnder Inno. 3. * Holy Sacraments. ^a Reuel. 17.
8. ^b Matth. 28. 19. ^c 1. Cor. 11. 24. &c.

C

Shew

ⁿ Ma. 26. 26. Mar. 14. 22.
Luke, 22. 19. 1. Cor. 11.
24.

^o This doe ye, 1. Cor. 11.
25.

^p Bodily.

^q Heb. 10. 11.

^r Heb. 10. 12.

^s Heb. 9. 25. 26. 27.
28.

^t Heb. 7. 23. 24.

^u The office of a Priest,
so far forth as we vnder-
stand therby a Sacrificer,
whom the Grecians call
ierens, belongs onely to
Christ, and cannot passe
from him to anie other,
neither the name of priest
in that sense: but as the
name of Priest commeth
from the Greeke word
Presbyteros, which signi-
fieth an Elder, it cannot
simply be misliked.

^w Heb. 9. 22.

^x Heb. 9. 12.

^y Heb 10. 18.

^z The Masse, as it is now,
was not in vse in the
Church, 1200. yeeres af-
ter Christ: it neuer came
to the full perfection
(thought it was in bat-
ching before) vntil the

The Papists Rime, answered.

A No Father within an
100. yeeres after Christ,
acknowledged seauen Sa-
craments of the newe Te-
stament : And Augustine
saith, the Sacraments are

numero paucissima, fewest
in number. Ep. 118. Now,
two is the least number.

* Viz. Ordinarie,

* Viz. The form of Gods
worship vnder the law.

G The Sacraments of the
new Testament, succeed
the sacraments of the old :
if then they can name no
Sacraments of the old Te-
stamēt, in the place wher-
of their fiue supposed Sa-
cramens should come, the
they cannot iustifie them
to be Sacraments.

* Holy dayes.

B Bellarmine saith, men
are bound in conscience
to keepe the Festiuities of
the Church, lib. 3. cap. 10.
prop. 3. and so do the
Rhemists, Gal. 4. 1. 5.

Very neere too, if we put
these together which were
determined of, *Concil. Ox-
on. sub Steph.* & which we
read in the marginal notes
vpon the Rhemists Testa-
ment.

I say 1. 14.

The difference betwixt
dayes, is in obseruation &
yle, and not in the nature
of the day: if one day had beene in nature holier then another, the Sabbath
might not haue been altered. *m Gal. 4. 10, 11.*

Shew me but one commmement,
I ppozue an other Sacrament d.

Two in the Old, two in the New,
So shall we haue proportion true :
Name what in th' ancient Liturgy,
Your fine false Symboles do supplie g.

Those Sacraments which holy be,
You sayn'd haue with your pedlery:
In Baptisme, oyle, lights, spittle, creame,
Your Crozisme, and conint'd streame;

Where these inuented by Gods spirit,
D' sound you them in holy writ :
Whence had you all that rituous store
U'd in the Pisse and nam'd before :

* You speake next of Festiuities,
And holy day Solemnities ;
Thou thinkest by this, with easinesse
To ppozue thy Churches holinesse.

Truth is, mens Conscience you enthyall b.
To many an idle Festiuall :
Youle haue them be as strictly kept,
As Gods owne day by his precept.

Of feasts, some lowe, some higher be,
Some great, some lesser in degré :
Some double more, some double lesse :
A trebble fault some to transgresse.

So with your doubling and redoubling stile,
The simple people you beguile :
The Lord is weary of your feasts k,
And likes not your deuised rests.

All dayes are like in holinesse,
None holy more, none holy lesse :
Paull thought his labour was in vaine,
Where daies distinctions did remaine m.

Thou

The Papists Rime, answered.

Thou hop'st to put vs in some feare,
With speaking of the Kalender :
Thou ask'st what saith all those who hold,
Whose names are found therein enrold :

I tell thee plaine, 'tis nought to me,
What many a one there nam'd might be :
My faith's not so set on the Rack,
To seek strength from the Almanacke.

Yet sure I am, what we professe,
Some that are there, belueued no lesse :
Our faith and theirs doth well agree,
And you with them at variance be.

You Churches make and holy dayes,
Unto the Saints, and Martyrs praise :
But vs which doe belene the same,
You seek to kill and to defame.

Thou ask'st who them canonized,
Whose names are there enregistred :
You say the Pope : I aske againe,
Wilt thou that sainting power maintaine ?

Can any mortall creature tell,
Who goes to Heauen, and who to Hell :
All iudgement, Paul bids vs forbeare,
Untill the Lord himselfe appeare.

In Heauen to sit or high or lowe,
Is it in mans power to bestow ?
What Bishop can, or Saints inuest,
Or shut men from eternall rest ?

Some one Pope doth a Saint enstall :
His graunt another doth recall :
'Tis but a silly dignitie,
That's subiect to vncertaintie.

Among your Saints euen those are seene,
Which to their Prince haue traitors been :
Though that our Church such Saints despise,
To it it is no preiudice.

» Saints canonized,

o As Peter, Paul, Mary
&c. and some there na-
med which suffred per-
secution in the ten first
persecutions of the
Church.

p The custome of cano-
nizing Saints, was not
heard of, til one thousand
yeeres after Christ, in the
dayes of Alexander 3. &
Gregory 7.

q 1. Cor. 4. 5.

r Mat. 20. 23.

s Boniface 8. caused Her-
manus Ferrariens. who
had been canonized for
a Saint 30. yeeres before,
to bee taken out of his
grauē, and burned anno,
1300.

t As Thomas Becket, &
Elizabeth Barton, called
the holy Mayd of Kent,
& others.

The Papists Rime, answered.

Papish Rime.

Heretickes.

b That makes vs take
heede of you.

e There be many of your
Church come amongst
vs to work mischiefe, be-
fore you be sent for.

d A liuely description of
the Popes Clergy.

e To those which had
eyes to see it.

f In Heauen.

g You haue butchered a
good sort of them.

h You bee too proude to
learne: it is the first lesson
you teach your Disciples,
to admit no conference.

i If Luther had continu-
ed a true Friar, he had ne-
uer been good.

k Herods vowe is better
broken then kept.

l Our sect is the same that
Pauls was, Act. 28. 22.

m Eyther thou knowest
this to bee a lye, or thou
knowest nothing.

n There were Englishmē
in England, who bare
witness to this truth, by
suffering death for it
long afore King Ed-
wards time.

Our Saviour warneth vs to haue care,
Of false Prophets to beware *b*,
Which in his name shall come,
Not sent, yet they shall runne *c*:

Thieves, not entring by the Doore *d*,
That kill and steale and keep a stowe,
In Wolues in shepheards clothing,
That kill the soule, and steale the rithing,

Dogges, Fores, and Pastors of lyes,
That new sects will denise,
Bringing in dissension,
And heape thousand to perdition.

Where haue you ben this many a yeere,
That none of you durst once appeare?
Euer since our Saviours time,
To whom did your light shine *e*?

Where did your principall Pastors sit *f*?
Who kept your keies? who fed your shep *g*?
Shew some churches you haue built:
I can shew many you haue spilt.

How might a man haue found you out,
To haue triall in a matter of doubt *h*:

Where for so many a yeers
No such companie did appeare?

Untill Luther, a lying Fryer *i*,
Upon whom the Diuell had desire,
Broke his vowe *k*, and married a Nunne,
And there your Sect first begun *m*,
And fauoured in Saxony
By a Duke that loued libertie:
And in King Edwards time truly *n*,
It first infected our Countrie,

For

The Papists Rime, answered.

For a thousand yeeres you say,
That Papistry did beare the sway:
And during all that space,
No Protestant durst shew his face o.
Who kept p the holy Scriptures then
From the hands of wicked men.
Who had authority to ordaine,
Our Priests and Bishops againe?
For he that entrench without Doer,
As a thiefe doth kill and murder.
And one thing maketh me to muse,
That no Priest you do refuse q,
Being ordained by the church of Rome,
But he was accepted soone:
If he would say the new Service,
He should haue a Benefice,
Without any further order,
And accounted for the better r:
How can he make a lawfull Priest,
If he be not the church of Christ?
Answer this, O Protestant:
If thou canst, I will recant s.
But while an answer you deuise t,
I counsell all men that are wise,
To hold the faith maintained heere,
The space of a thousand yeere,
Brought vnto vs Englishmen,
By our Apostle u, Saint Austen,
Who from Rome was hither sent,
When Ethelbert was king of Kent,
Who learned his faith of Gregory w,
His faith was kept successively,
By threescore Bishops and thre x,
Since Saint Peters time truely,
Who learned his faith of Christ Iesu,
Who is the Sonne of God most true.

C. 3.

Here.

o The more they lay hid,
the greater was your Ty-
ranny: yet many then
both shewed their faces
and lost their liues.

p Indeed you kept them
so fast, that the people
could haue no comfort
by them.

q A very tale.

r He that hath once been
an eger papist, & is con-
uerted truely, is to be the
better thought of; be-
cause hauing knowen the
abomination of Popery,
hee must needs detest it
more.

s I belecue you will not
be so good as your word.

t A man neede not bee
long in making you an
answere.

u Who made him an A-
postle?

w This Gregory account-
ed him the forerunner
of Antichrist, whoso
should seeke to be called
Vniuersal Bishop: from
this faith you are gone.

The Papiſts Rime, answered.

Proteſtants Answer.

Heretickes.

The Caueat touching Heretickes,
Doth make againſt falſe Catholikes:
We know full well that Popery
Is but a maſſe of Heretic.

Thoſe Errors which of old were hatcht,
Your church together hath them patcht:
On them ſhe puts a fairer name,
But in Effect they are the ſame.

You ſay'd haue the foundation
Of all truth and Religion:
You chang'd haue the Sinceritie
Of all the Grounds of Pietie.

It maintaineth free wil,
and merit of works, with
the Pelagians, Auguſtine:
The Pelagians held chil-
dren to be without ſinne,
Aug. *contra Iul.* lib. 3. ca.
5. So the church of Rome
ſaith, Concupiſcence is
no ſin. It holds imagery
with the Simonians, Baſi-
lidians, & Carpocratians:
and with the two latter,
they ſecret their Religi-
on, Iren. lib. 1. cap. 23.
Epiph. Hæref. 24. It al-
loweth praying in an vn-
known tongue with the
Oſeni, Epiph. Hære. 19.

It accounteth marriage vn-
cleane, with Tatianus, hæ. 46, and condem-
neth wedlock in their Prieſts, as the Manichees did in their choſen ones,
Aug. Ep. 74. With the ſame Heretikes it uſeth bread only in the Com-
munion, Leo ſer. 4. de Quad. and placeth faſting in the diſtinction of
meats, Aug. *de Morib. Eccl. & Manich.* lib. 2. cap. 23. It thinks that all
neceſſarie doctrine is not contained in the Scripture, with Montanus,
Ep. Hæ. 48. It braggeth of inherent righteouſneſſe, with the Cathari,
Iſid. Etym. lib. 8. cap. de Hær. Chriſt: It worſhippeth Angels with the
Angelici, Aug. *ad Quodvult*, cap. 39. It denieth the preaching of the
word to bee a note of the Church, with the Donatiſts, Aug. *in varijs
locis*: and with them tyeth the Church to one ſet place, Caſſ. in *Pſal.* 60.
It worſhippeth the Croſſe, with the Armenians, *Euthymius in Panoplia*.
Thus in many other points it partaketh with the ancient Heretikes.

As for example, firſt the Article of Juſtification; The efficient
cauſe of our Saluation and Righteouſneſſe, by the Scripture, is Gods loue
and grace onely 2. Tim. 1. 9. Tit. 2. 11. Ephes. 1. 5. Iohn 3. 16. The
Papiſts ſay; God is moued by our preparing works. So held Maluend
in his diſputation with Bucer at Ratiſbone: ſo Bonauenture lib. 1. ſen.
diſt. 41. Quæſt. 1. Touching the matter of our Juſtification, the Scrip-
ture

The Papists Rime, answered.

ture propoundeth nothing but Christs obedience, Rom. 5. 19. & 10. 4. The Papists place our Righteousnes before God in our own works, & merits, Con. Trid. s. 6. c. 7. For the Forme (as Scholers call it) of Iustification, it is, by the scriptures, the imputatiō of Christs righteousness. 2 Cor. 5. 21. The Papists place it in our merits, Rhemist. 2. Tim. 4. 5. 4. Secondly, it is a ground of christian Religion, that the law cannot be fulfilled by vs, & that no man is to expect righteousness or saluation by it, Rom. 8. 3. Acts 13. 10. Gal. 2. 15. 16. & 3. 10. The Papists maintain, that men may keep the law, Con. Trid. s. 6. c. 11. Yea and that they may perform more then the law binds vnto: whence are sprung the works of supererogatiō, and indulgences, which that Council so highly prizeth. s. 21. ca. 9. A third ground of Religion ouerthrown by them, is, that eternall death is due to every sinne. This the Scripture auoucheth, Rom. 5. 12. & 6. 23. Ezek. 18. 14. The Papists teach, some sinnes to be in their owne nature pardonable, not deseruing death, Con. Trid. s. 6. c. 11. From which opinion arose Purgatory. A fourth ground of religion, is the certainty of saluation. That beleeuers may be certaine of saluation, is the doctrine of the Scripture, Rom. 8. 38. Heb. 11. 1. Luke 10. 20. The Papists deny and say, we can but haue hope only, Con. Trid. s. 6. c. 9. and yet therein they confound themselves: for true hope cannot be deceived, Rom. 5. 5. It is the Anchor of the soule, Heb. 6. 19. A fift ground is, that we cannot satisfie God for our least sinnes: The Scripture ascribeth all satisfaction to Christ, He. 1. 3. 11. Pet. 1. 24. Reg. 5. The Papists maintaine that we may & must satisfie, making satisfaction a part of penance, Con. Trid. s. 14. c. 13. A sixt ground is, that the Scripture contains all doctrine necessary for our saluation. So saith the Scripture. 2. Tim. 3. 16, and the ancient Church, Aug. lib. 3. cont. lit. Petike. 6. & others. The Papists equal Traditions to the Scripture, Con. Trid. s. 4. A seauenth ground is, that the knowledge of the Scripture is needfull to the people vnto saluation, & ought to be read of them: thereto accords the holy Text, Ioh. 5. 39. Col. 3. 16. The ignorance therein is the cause of all error, Marke 12. 24. The Papists forbid the people the vse of the Scripture, Rhemists Preface: and do al in the Church seruice in an vnknown tongue. Eightly, the Scripture teacheth vs to worship God alone, Mat. 4. 10. The Papists worship angels and Saints, yea their Images & Relikes: Their distinction of *Latria* and *Dulia* will not serue them: for they pray to creatures, & that is *Latria*: & they acknowledge that which they cal *Latria*, to be due to the Crosse; Tho. p. 3. sum. Quæ, 25, art. 4. & Andrad, lib. 9.

Orth.

The Papists Rime, answered.

Orth expl. Ninthly, it is the doctrine of the scripture, that Christ, according to his humane nature, is only in heauen, A & 3. 21. Papists say, hee is bodily present in the Eucharist, *Con. Tri. f. 13. ca. 6.* Tenthly, Christ ordained the Communion in both kinds, cōmaunding to do as he did, 1. Cor. 11. 24. &c. Papists take the Cup from the Laity, *Con. Trid. f. 21. c. 1.* Thus, as in these particulars, so in many other, it were easie to shew how the Church of Rome hath ouerthrowne the maine points of Holy Doctrine, & haue nothing left but the name of the Church, and a Title and shewe of Religion.

Thou fall'st now to a railing batine,
And wouldst by this thy Pope maintaine:
Leane idle tearmes, and shew some Reason,
Els all these wordes come out of season.

Shew thou what leas we do deuile,
And wherein we deliuer lies:
And proue it so, that all may see,
Lest thou thy selfe the Lper bee.

Forso and Dogges, & Wolues thou nam'st,
And Chénes, wherein thy self thou sham'st:
Oz proue all this in vs is true,
Els we retorne it backe to you.

They call'd Saint Paul an Heretike x,
A Babbler, and a Schismatike x:
They said our Sauour was possesse x,
And of his preaching made a Jest b.

Yet Paul no Heresie did teach,
Nor in the Church made any breach:
Nor yet our Sauour had a Diuel,
He neuer did oz preached euill.

Let Scripture try wherein we erre,
We craue no other Arbitr:
Conside vs once by such a Judge,
We will not at your railings grudge.

Now that thy store is almost spent,
Thou comst to an old woyme Argument:
Where was your church some peeres ago,
Before the World did Luther know?

x Acts. 24. 14.

y Acts. 17. 18.

z Acts. 24. 5. & 28. 22

a Iohn. 8. 48.

b Luk. 16. 14.

The Papists Rime, answered.

If briefly now I should deny
The Churches Wiffibilitie:
It were a word sufficient,
To overthrow this pztlement.

Yet this I say, and will maintaine,
That even when blindnesse most did raigne,
Our church a certaine being had,
Though not with outward Beantie clad:

Like to that holy portion c,
In that great Superstition,
Which overthrow'd all Israell,
After the Tribes from David d fell.

As some eares of purer seed,
Amidst a field of noisome weed:
So God had some euen at that time,
When Antichrist was in his Prime.

And now and then outbrake the Light,
Euen in that long and irksome Night:
Like as the Sunne in lowering daies
Sometime sends forth his glittering rayes.

Long time ere Luther yet was borne,
Whom you our Founder name in scoone,
There were which shew'd their enmity,
Against your vile Idolatry c.

1165. 1166. The Waldenses, which held in manie points against the Pope, were in anno, 1167. and after increasing in diuers places: Almaris a Bishop burnt in Paris, for holding against Transubstantiation, Images, Altars, and praying to Saints, 1206. Many in Sueuia did preach the Pope to be an hereticke, in the yeeres 1236. 1237. 1238. Crosted, Bishop of Lincolne wrote against the Pope, anno, 1246. Arnold *denonvilla*, against Masses and Sacrifices for the dead, taught, that the Popes beliefe was the diuels beliefe, anno 1259. All Histories are full of the like examples. These fewe may serue for a taste, to satisfie an indifferent Reader, and to stop their mouthes who say, none were heard of, of our Religion and Church, till Luther.

c 1. 1. King 19. 18.

d Dau ds lyne.

e Bertram wrote against
Transubstantiation;

anno 812 A Bishop of
Florence was condem-
ned for teaching, that
Antichrist was come an-

no 1114. Arnulph was
murthered in Rome, for
preaching against the
Pope and his Clergie,

anno, 1128. Henry, a
Monke of Toloſe, was
against prayer for the
dead, pilgrimage, cream

oyle, &c, anno, 1137. Io.
of Salisbury, called the
Clergy, Pharises; the

Pope, Antichrist; and
Rome, Babylon, 1151.

Gerard and Dulcimus, 11
which taught the Pope
to bee Antichrist, were
burnt, with 30. more, a-
bout the yeeres, 1164.

¶

But

f 1. Pet. 5. 4.

g Act. 4. 21.

h Gregory the great, a
bishop of Rome, said that
whoso calleth himselfe,
or desireth to bee called
Vniuersal Bishop,

is the Forerunner of An-
tichrist, *Epist. ad Eulogi-
um* lib. 7.

i Act. 19. 24.

k Act. 7. 48.

l 2. King. 10.

* Touching Luthers
Mariage.

m It is well called a lawe-
less Vow, because it is of
a thing which is not in
mans power. If it be said
that by fasting & prayer
it may be performed, &
continency obtained; I
answere, the gifts of God
are twofold: Some com-
mon to all Beleeuers, as
Faith, &c. Some peculiar
to some onely, as this of
Continency. Now, if by
fasting and prayer we la-
bour for the first sort, we
shall in some measure re-
ceiue them: but we haue
not the like assurance for
the gifts of the latter sort:
because (it may be) the Lord is pleased otherwise to dispose. Now, to
make such a Vow, is a sinne: but to persist in it, is a double euill.

The Papists Rime, answered.

But now the Lord hath let vs see
Your Antichrists deformity:
That all men might him fully knowe,
Before his small ouerthrowe.

Our Passor chiefe sin heauen did sit,
And so doth still, saith holy Writ g:
On earth, a vniuersall Priest,
None dare be call'd but Antichrist h.

He that our church and keyes had sought,
By tokens in the Scripture sought,
Our church and keyes he might haue found,
Euen when the world was most vnsound. l

Building of churches nothing makes
For that which here thou undertakes:
For then commend Demetrius,
Who builded Shyries at Ephesus i.

Well may the heathen people boast
Of Pyramides and Churches cost:
In houses made, God doth not dwell;
As holy Scripture doth vs tell k.

Yet neither all the Churches here,
Created by the Papists were:
Nor are by vs abolished
Places where God is worshipped.

Idoll men haue euill done,
For it blame not Religion:
Those men which do Church spoiling lone,
Our Faith and Church doth not approue.
Those Celles and Dens of idlenesse,
And Parleries of wickednesse,
Upon good causes were displac't,
As Baals Temples were deslac't l.

* A Lawlesse bove m of single life,
Luther well brake, and took a wife.

Now, to
make such a Vow, is a sinne: but to persist in it, is a double euill.

Better

The Papists Rime, answered.

Better the pure and spotlesse bed *n*,
Then by uncleane lusts to be led *o*.

Better the married Chastity *p*,
Then violent Virginitie:
They ought not single to remaine,
Who are not gisted, to containe *q*.

Whedlocke it selfe can not defile,
It hath an honorable stile *r*:
God doth it not to each man giue,
Without the marriage bonds to liue *s*.

The forced bowes of Singlenesse
Hane brought forth beastly filthinesse:
Thou maist behold in History
The fruits of Poptish Lechery *t*.

Thy popsoned tongue doth further reach
The noble Baron to impeach:
Because to truth he did encline,
Thou callest him a Libertine.

When God was pleas'd to let him see,
How Christ his death hath made vs free,
Then did he deem it slavery,
To beare the Romish tyrannie.

Though Antichrist did Rome possesse,
* You kept the Scriptures I confesse:
And in that long Apostasy,
Those bookes were in your custody.

So I a Pirate false hane knowne,
To keepe the goods were not his owne,
And in the Ship to rule and raigne,
When the right owner hath bene slaine.

So did the Jewish Synagogue
Safely keep Moses Decalogue,
And th'other Bookes *n*, when cruelly
They did Christ Jesus crucify.

+ The Pastors, which did first restore
The truth which lay long hid before,

¶ 2

Therto

n Κοιτη ἀμώματος, Heb.

13. 4.

o 1. Cor. 7. 9.

p Papists do oppose marriage and chastity: but Paul bids young women to be chaste & subiect to their Husbands. Tit. 2. 4.

5.

q 1. Cor. 7. 9.

r Heb. 13. 4.

s Math. 9. 11. And it is allowed to a Bishop, to be the Husband of one wife, 1. Tim. 3. 2.

t There were 6000. infants heads found in Pope Gregory his mote, as appeareth by the letter of Volutianus, B. of Carthage, or as some thinke, of Hildericus (Bishop of Augusta) to pope Nicholas, against the forbidding of Priests marriage.
* Who kept the Scriptures.

n Viz. the Prophets & Psalmes; for so is the olde Testament divided; Moses, the Prophets, and Psalmes, Luke 24. 44.

+ Touching the calling of Ministers.

The Papists Rime, answered.

» In their admittance.

* Yet it followeth not hereupon that Rome is a true Church : There is in the Papacy a certaine hidden Church, and to it that SACRAMENT appertaines. Circumcision was vsed of olde euen among the Samaritans. x In their othes and admissions, they put in this clause (The Catholike and Apostolike Church of Rome) which in elder times was not vsed.

y It is also answered before.

z. Esay 8. 20.

a Iohn 5. 39. Acts. 17. 11.

b We haue found Christ in the Scriptures ; there wee must also finde the Church, Aug. *de Passoribus*.

c 1. Pet. 2. 18.

Thereto were called lawfully,
And euen by your Authoritie.

Yon did them Priests and Doctors make,
And they from yon this charge did take,
That they the truth should soundly preach,
And in the same the people teach.

Hereto you caused them to sweare,
That to the faith they should adheare,
And neuer should errors endure,
That were against the Doctrine pure.

That whereunto you did them call,
Full well they haue performed all :
Truth they haue sought to propagate,
And heresies to ruinate.

As we account your Baptism true,
And neuer do the same reuue * :
So may you make a lawfull Priest,
Yet be not the pure Church of Christ.

We know that now you wisser be,
And sweare your Priests to Popery x,
And binde them to maintaine the state
Of your thre-crowned Potentate.

See now (O Papist) thou recant,
Th'art answered by a Protestant.
I counsell thee, if thou be wise,
No new euasions to deuise.

Thy tale of Ethelbert of Kent,
Is but a slender argument y :
It shews not whence the faith was brought,
Or who it first amongst vs taught.

Let vs into the Scripture loke z,
And duely search a that holy Booke :
Thence shall wee knowe which church to
And vnto which alone to cleane. (leane b,
These swelling words of a Unitie,
Succession, and Antiquitie,

Are

The Papists Rime, answered.

Are but poze groundlesse fantasies,
To blind the simple peoples eyes.

Though that an Angell thou shouldst see,
Let him (saith Paul) accursed be,
If from the Scripture he doth erre,
Account him not Gods Messenger.

If one arise, and wonders shew,
Seeking the truth to ouerthrow,
Though that might seeme a motive strong,
Yet vnto him death doth belong.

If threescore Bishops here and there,
Haue bene with vs successively,
It either proues our Church is true,
Or els that marke makes nought for you.

That Faith, for which Peter was slaine,
Our English Church doth still retaine:
We heare the voice of Christ Iesu,
Who is the Sonne of God most true.

d Gal. 1. 8.

e Deut. 13. 1. 2. 5.

f Iohn 10. 27.

FINIS.

